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Yale Divinity School

No profession under present conditions is more exacting than that of the Christian minister, because he is called upon to grapple with the most varied problems and conditions of life. He must have the gift of leadership and public address; gifts largely inborn and yet to be cultivated; he must understand man's religious nature and thus be trained in psychology; he must have a clear apprehension of ethics, grasping the new moral spirit of the age and inspiring men in this spirit to move forward. He must be at home in the science of philanthropy, that relief passing through his hands may be worthily bestowed. In all that pertains to child nurture and education he must be an adept. He must also be a specialist as regards his particular field of labor,—in the country or in the city or in the foreign field, as a preacher or teacher or social worker. These are the requirements of his calling besides those that have always gone with his profession,—a knowledge of the Bible, of Theology, of Church History, of Ecclesiastical Law, and of Liturgies and Homiletics. The Yale Divinity School is thoroughly equipped to prepare men for this most exacting profession. For catalogue, address the Dean, New Haven, Conn.

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Yale Divinity Quarterly

Vol. X MAY, 1913 No 1

THE DAY MISSIONS LIBRARY

H. P. Beach

THIS latest building, completed last summer, fills out the Divinity School Quadrangle on its northern end. As its name indicates, the Library is the gift of Dr. Day and his like-minded wife. Old graduates of the Divinity School will recall his devotion to missionary literature as he slowly built up the collection in Room A of East Divinity. After gathering about him one of the largest missionary libraries in the world, his vision projected itself into the future, when Missions would be deemed indispensable to every university, with a well-equipped library as its underlying basis. The bequests of Dr. and Mrs. Day are sufficient to provide for the care and up-keep of the building, for the salary of a professional librarian and for additions of about one thousand volumes yearly, besides the securing and binding of more than two hundred periodicals. Unless some other institution outstrips us, Yale will soon have the best missionary library in the world, if it does not already hold the primacy in this respect.

The structure is of brick, with brick and terra cotta trimmings, and in style is modified Gothic. Its fireproof construction made it necessary to build the two ends only one story in height, thus giving a clear space at each end of fifteen feet between Library Hall, the upper floor, and the theological dormitories.

The basement of the building is high and well lighted. Provision is here made for storage and library work rooms. One room is set apart as the office of the Divinity School Quarterly; two others are used for photographic work and slide-making; another is admirably equipped for map and house plan drawing for exceptional missionary students; and still another is equipped with press and other essentials for printing—an item

which enters into the preparation of one missionary candidate out of a hundred. Only one room for recitations and lectures is located in the basement, and at present it is not used for that purpose, though it is furnished for such use.

The first floor at its east and west ends has a suite of two one-story rooms, the larger one being an office for a missions professor, and the smaller connecting one intended for a stenographer. The main entrance to the building opens on the north and its hallway, after turning to the right, traverses the central axis of the building to the iron and marble stairway leading up to Library Hall. Two lecture and seminar rooms are found on this floor, both lined with book-cases and provided, one with a long seminar table, and arm chairs, the other with comfortable chairs having writing arms attached for note-taking. Running the full width of the building on the east end is a periodical and general reference room, provided with shelves for late volumes of periodicals and having three glass museum cases for missionary curios which will one day come. The stack for current periodicals will hold some 250, though at present there are only 210 taken. Tables and chairs accommodate a class of twenty-five in this room, while one of the best stereopticons and reflectoscopes obtainable and arrangements for darkening the windows make it possible to use it for illustrated general lectures, as well as for classroom work.

Library Hall, occupying the upper floor and about thirty feet in height, contains the regular wall stacks of an open library. It has a cork floor and the chairs, book-cases and tables are of beautifully finished oak. At three of the corners are small rooms, one of them for the Librarian, the others being intended for persons who wish entire quiet. One of these will serve as a fireproof vault, when the need for such care of important documents requires it. This Hall has already become the reception room of the institution, and is also used for the joint prayer-meetings of the Faculty and students.

The furnishings throughout are of the finest material and finish. The basement and Library Hall are furnished in dark oak to correspond with the woodwork, while the very light finish of the furnishings and woodwork of the first floor, gives a pleasing variety. The building is lighted by electricity and an abund-

ance of Tungsten lamps. Aside from the work of the Missionary Department, a number of other professors also use the rooms, the isolation from noisy College Street being appreciated. In the Day Missions Library, the University possesses an ideal missionary laboratory, as also a unique collection of missionary literature.

AN APPRECIATION OF DR. AND MRS. DAY.

As was fitting on the occasion of the opening of a library which embodies the labors, hopes and ideals of its generous founders, Professor and Mrs. George E. Day, some expression of indebtedness to them was a part of the inauguration. The pleasant duty fell to Professor Walker. The speaker briefly recounted the life stories of these benefactors, emphasizing their long service to the Divinity School, their sweet and consecrated Christian character, and their mutual devotion in a common endeavor to promote the study of missions. It was in 1891 that Professor Day began the collection of a missions library and he devoted to the task his time and his means till his death at the great age of ninety in 1905.

The benefactions provided by his will, supplemented by similar testamentary gifts by Mrs. Day, have not only made possible the erection of a most commodious and satisfactory library building, now housing the largest collection of works on its subject in America, but have established an endowment adequate to meet the needs of the collection in the future. It was the ardent desire of the founders that Yale University should become a center of research into missionary history, and a store-house of knowledge regarding present missionary activities. It was their no less earnest wish that the university should become a focus of missionary enthusiasm and a place of training for missionary service. To these ends they labored and for these purposes they established the library and provided for it so fitting a habitation. It is our duty to see that the cause which they had at heart is advanced as they wished and the means which they provided are used for the high and Christian service which they came to serve.

EXTRACT FROM ADDRESS OF REV. ARTHUR J. BROWN, D.D.

SECRETARY OF THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS, NEW YORK

The opening of a separate building for the Foreign Missions Library at Yale University is an occasion of more than ordinary significance. Professor Walker has feelingly spoken, out of a personal intimacy which I envy, of the Christian scholar and statesman in the Kingdom of God whose missionary interest and beneficence have found visible expression in this Library. It remains for me to emphasize the character of the world movement to which this occasion bears witness, its magnitude, its vital relationship to the larger thought of our age, and the need of impressing the future leaders of the Church with its nature, its urgency and its results.

For the Foreign Missionary Enterprise is coming into its own. Men are beginning to realize that it is not a side issue, an object for an occasional collection, but that it represents the supreme purpose for which Christ came into the world, the out-reaching activities of the Church of God. Men are discerning that it is one of the mightiest of the forces that have produced the racial changes upon which we are now looking and which all of us are more or less deeply experiencing. All can see that the era of provincialism is passing and that the age of cosmopolitanism is coming, that thoughtful men are no longer thinking in national or sectarian terms, but in world terms. Twenty-eight years ago, my predecessor, Dr. Arthur Mitchell, declared that in giving to Missions we were giving for peoples who did not touch our lives at any point. Could he say that to-day? Tokyo is now nearer to New Haven than San Francisco once was. The President of the Bethlehem Iron and Steel Works says that pig iron manufactured in China can be sold on the Pacific Coast cheaper than the pig iron manufactured in Pennsylvania. Bubonic plague, which began years ago in the Province of Yunnan, has spread over many parts of Asia, is now in South America, and is expected shortly to ap-

pear in our own ports. Asia has become a market for our goods. It gives employment to many of our University graduates, and in turn it is beginning to affect our national life and policy in deeper ways than we now realize. The time has passed when any people can live an isolated life. To-day, any great movement, any great contagion, physical or moral, which originates in one part of the world is sooner or later destined to reach other parts.

And we are conscious that the changes that are taking place are far more fundamental than these illustrations would indicate, that strange voices are in the air, that a new spirit is abroad—a spirit which is awakening the minds of men, which is widening their visions, which is becoming impatient of misgovernment and oppression—a spirit which peremptorily declares that the age of the divine right of kings has passed forever and that the age of the divine right of the people has come, a spirit which insists that the greatest thing in the world is not property but humanity, not a dollar but a human life. Winston Churchill has truly observed that this movement is essentially religious in character, that it means that the conception of divine and human relations, which lie close to the heart of the Christian religion, is working down to the roots of social and political relations. The movement of our day, therefore, is not fundamentally political or intellectual or economic; it is fundamentally religious. Now, as at the beginning and in a wider and more majestic sense, the Spirit of God is moving upon the face of the waters. The creative Voice is saying: "Let there be light;" and there is light, and it is good.

We have long been familiar with the operation of this spirit in Europe and America. Asia has been slower to respond. This doubtless is because Asia is vaster not only in area but in population; because its peoples have been so widely separated from one another that there was no consciousness of unity and little interchange of thought and experience; because the lack of communication with the West kept Asia in ignorance of the changes that were taking place among the white races; and because, when the new spirit did begin to work among the enormous populations of the farther East, the characteristic inertia and conservatism of the Orient at first resisted it. But the spirit of the new day is as pervasive as the sunlight and as

irresistible in its operation. Shining now upon the peoples of Asia, it discloses here and there decadent institutions which are withering and dying under the new light, as some vegetation in the physical world withers and dies when the sunlight bursts upon it. But that light is also showing that the vast bulk of the population of Asia is not decadent, but that it possesses qualities which are being warmed into new activity and stimulated to new development by the radiance of the new day. As we study these awakening nations, we are more and more profoundly impressed both by the transforming power of the Spirit of God and by the large ability and promise of many peoples whom we have hitherto, in our ignorance, characterized as inferior to ourselves. We are realizing anew the truth of the sublime declaration of the Apostle Paul that God "hath made of one blood all nations of men," and we are going to them not as superiors who condescendingly offer something to those who are beneath them, but as men who are going to their brother-men with that which has helped us and which we are sure can help them in like and even perhaps greater degree.

Who took this spirit to Asia? The foreign missionary. He it was who opened the Scriptures to the peoples of the non-Christian world, who told them of the power of the new life, who founded the schools which quickened them to new activity, who built the hospitals which brought healing in the name and in the Spirit of the Great Physician, and who preached everywhere the glad tidings of the Kingdom of God. Unfortunately, this regenerating force is not the only influence which is operating upon Asia. The vices as well as the virtues of the West are pouring into the Far East. The agents of greed and lust swarm in the treaty ports, and there are not wanting men in Europe and America as well as in Asia who interpret the present opportunity in terms of commercial exploitation or political aggrandizement. Which force shall dominate? Which shall mould these now plastic nations? It is already clear that the old Asia is to pass away; but is the new Asia to be better or worse than the old? This is the transcendent issue of the age and it is to this issue that God is summoning His people. Surely this is an hour which calls for breadth of vision, for statesmanship of plan and for the splendor of an assured and victorious faith in Him who "is able

to save," "able to do exceeding abundantly above all that we ask or think."

And the Yale Divinity School, by its dedication to-night of this Day Missions Library eloquently testifies to the place of this effort in the thought of the modern world, to the extent of it, to the value of its literature, the majesty of its purpose and to your desire that its characteristic spirit, which is none other than the Spirit of God, should powerfully influence the men whom you are training for Christian leadership in the new era. "And who knoweth whether thou art come to the kingdom for such a time as this?"

THE PREACHER AND HIS PULPIT

A SYNOPSIS OF THE LYMAN BEECHER LECTURES

DELIVERED BY REV. C. H. PARKHURST, D.D.

DR. PARKHURST'S first lecture was on "The Preacher and His Qualifications."

The first requisite of ministerial success is disciplined mentality. It is by a process of thorough intellectual studentship that the foundation of ministerial efficiency is laid. No sensible person ever commences preaching without wishing that underneath his effort were a wider and more solid basis of preparation. Now, there is danger that the intellectualism involved in such preparation may lead to a somewhat one-sided development. The dryness of pure intellectual endeavor easily diverts from warm personal service, except as it is moistened by influences of quite a distinct character. The minister should never forget that there is not the slightest guarantee of practical religious results from logically fastening a religious truth upon the minds of people. In the best preaching, there is a close union of thought and feeling.

A second qualification of the preacher is aptitude for his work. A man does best that which he enjoys doing, and the minister should feel drawn to his work by his own temperament and the peculiar fitness that is natively inherent in him. The last quali-

fication is experience. The only preaching worth while is the preaching from experience. Preaching is not the retailing of other men's visions. The real preacher preaches himself.

The subject of the second lecture was "Pulpit Aims."

Lecturing and preaching are not the same thing. The difference was indicated by John Stuart Blackie, when he said: "A good sermon may be compared to a discharge of moral electricity." Preaching aims to secure a change in attitude, to affect the springs of the heart. The modern pulpit should be made the medium for dealing directly with people with the view to promoting their more and more complete emancipation from sin and its power. By making it understood that this is the pulpit's prime mission, the pulpit has secured for itself a character that differentiates it from every other appliance worked in the interest of human uplift. It is a field that is not occupied by the press, either secular or religious. The stage likewise does not cover the territory occupied by the pulpit. The preacher of to-day is speaking to people who are in almost every respect in a condition of unsettlement and revolt, and it will be one of his aims to secure in them quietness and establishment of mind. Very little will be accomplished by attempting to refute errors of opinion. The preacher will have acomplished his work if his people leave the church less mindful of the thoughts and phrases that have come to them from the pulpit than they are of the discourse that is being delivered to them from the closer and more persuasive circle of their own hearts.

In the third lecture Dr. Parkhurst spoke on "The Pulpit's Estimate of the Pew."

The reverent intimacy with God, required of a preacher, in order that he may have in thought and sentiment the matter that it is his office to present, needs to be matched by a complementary familiar intimacy with man, in order that the message which he brings may be effectively fitted to the nature and condition of those whom he brings it to. In making his estimate of the pew the preacher should consider man as he exists in God's thought, and only in the person of Christ does God's thought of man come to its complete utterance. The preacher must urge his hearers to become reproductions of this ideal man in all that relates to the

moral and spiritual life. He must show too that every thought, feeling and action stand in rigid relation to God's thought, and that man has no moral liberty other than what is consistent with that fact. Finally the preacher must persuade men to live in sympathy with God's will so that they may do that will without being conscious of an objective propulsion. By making this complete study of humanness, in its ideal and its abnormal conditions the preacher will be guided in his efforts to bring the hidden things of God to the hidden place in the heart of man.

"Love Considered as a Dynamic" was the subject of the fourth lecture.

The lecturer said that in our attempts to arrive at the secret of things, human and divine, an over-emphasis is laid upon educated thought and an underemphasis on cultivated affection, and that the brain is allowed to crowd out the heart in the process of arriving at truth and in the work of making truth effective in individual life and in social relation. It is the heart that composes the core of civilization and of Christianity, not the head. Feelings are the enginery of life, and thinkings and actings and speakings the machinery through which that enginery works itself out into accomplished result. It is the passion of love, derivative from him who is himself love, that is driving the Gospel machinery the world over.

But love is more than energy. It is an intuition, a vision, as well as force. We cannot perfectly find out each other by studying each other but by loving each other; neither can we, says the Scriptures, find out God by searching. Love is that form of vision that admits us to the fellowship of our brethren and lets us into the intimacies of our Heavenly Father.

The fifth lecture discussed "Ministerial Responsibility for Civic Conditions."

The condition of things in our larger cities is one of continual menace. Against these political evils the church must hold up the ideals of righteousness, and it is an important function of the pulpit to lead the church intelligently and inspiringly as well as unrestingly toward the achievement of that ideal. The church of the twentieth century must measure existing conditions and institutions against the eternal principle as standard and as frankly

and eloquently as possible declare the amount of discrepancy between the two. It makes very little difference how many individual converts the churches make in a year, if in the course of that year something has not been done to elevate the tone of the general life. It is the function of the church to announce the principles upon which government requires to be administered, and to reiterate these principles with an emphasis which should render the non-observance of them impossible. And if the church is not too busy with the matter of securing salvation for itself, and with the business of Christianizing the heathen the other side of the globe, it can do it. It is by the preaching of righteousness, pure and unadulterated, that the vices of society are to be eliminated, and faults and weaknesses of civic conditions corrected.

The "Responsibility of the Church to the Life of the Town" was the subject of the sixth lecture.

The exclusive work of the church is to stimulate in men the desire and to foster in them the ability to become what it lay in God's mind for them to become when He said, "Let us make man in our image." This proposition indicates the limits within which the church is to operate. Its method of work must be by the touch of personality on personality. This was the method of Christ and the apostles. While we send out devout thoughts for the salvation of the world, Providence seems to indicate that we shall regard our town as practically all the world there is. Most churches seem to fail to master their locality socially, industrially, commercially, or politically. There is a need for laymen's movements to make the work of the church more effective. The minister cannot reach the multitude personally or directly. The members of the church who are really Christian will look upon the world as their field. The church may work restrictively and reconstructively. The first method is negative. It does not build up people but it prevents them from degenerating. The real work of the church must be done individually. When analyzed, all community evil is the result of individual evil, and this indicates that the method of the church must be to reach individuals by the power of personality.

The theme of the seventh lecture was "Dealing with Fundamentals."

Two features of God's character are set forth in the now too much neglected "back part of the Bible" as primary demands of ancient Hebrew life and faith; immutability and unity. The sublime conception of a steadfast God, eternally fixed amid the continuous flux of transient things, imparts to him who holds it, that very quality of strength and rigidity. Such moral firmness and inflexibility is the prime requisite of true fatherhood, the rock which supports the whole superstructure of other divine qualities. Unity as opposed to any theory of tri-personality is the second feature of the Old Testament representation of divine character. We should not wait until we can logically interpret and explain such great Christian doctrines as that of the "Trinity," according to our own metaphysical or theological systems, before we accept it and derive the benefits from it. The greatest and most helpful realities of life are mysteries. But to avoid Christian polytheism we must maintain that the God who made himself manifest in Christ, in a way we cannot and need not explain, is essentially one Person.

Dr. Parthurst's last lecture was entitled "The Sanctuary and the Sanctuary Service."

Since our religion is social as well as individual and since numbers accentuate the power of the spoken word, the fact that the influence of the sanctuary, the focal point of religion, is waning, should impel us to seek for the real cause of such a tendency. The nearest approach, to such real cause, found in current explanations, is that the pulpit has too strenuous and successful rivals in the fields of literature and thought. This at least points us to two basic principles underlying the function of the minister: First, only a part of the results deserving to be accomplished by the sanctuary service, is due to the intellectual abilities of preacher or people. The softening and quickening of sentiment must accompany and precede the indoctrination of the mind. To that end as much form should be introduced as can possibly be made the vehicle of spiritual influence. Secondly, it has always been and continues to be, the vision of the great light, touches of transfiguration, that have made men great spiritual leaders and influences through all time. Only such a man can tell his people things they do not know but which they feel he

knows. People will fill the churches as long as God fills the ministers, through such mountain-top experiences. The secret of sanctuary attractiveness will always be that it is the place where souls have their vision uncovered to a newer, fresher prospect of the great things of God and life.

CONSTRUCTIVE NATURAL THEOLOGY

A SYNOPSIS OF THE NATHANIEL W. TAYLOR LECTURES

DELIVERED BY REV. NEWMAN SMYTH, D.D.

THE subject of the first lecture was "The Need and the Materials of Constructive Natural Theology."

The lecturer said that the new natural theology is to be based on foundations of ascertained facts of nature; to be built with as little hypothetical theory as possible; its soundness examined after every new advance in science; its inner truth verified in any profounder experience of life. Only a theology fairly won from nature and experience can command the modern mind. He raised the question what are we doing in the education of the ministry to construct a new natural theology to meet this demand of the modern mind. He referred to a letter of Prof. Chittenden offering to give a course in General Biology in the Sheffield Scientific School as in his judgment the best course for the scientific education of the ministry. He presented statistics from some thirty Divinity Schools to show how slight and often antiquated is the present training of the ministry in this direction. He urged that some scientific course be made a required course, as it is for candidates for the ministry in New College, Edinburgh. Natural Theology must be constructive. Truth calls for better service than to manufacture proofs against manufactured objections. The materials for such constructive theology are all the scientifically ascertained facts of nature. The theologian must enter the laboratories of the University as a pupil if he would become a

master among the teachers of the meanings of life. He gave pertinent illustrations from physics and biology to show the wealth of the material waiting for a new constructive natural theology. The preacher may receive from nature herself a new baptism of power.

"The Method and Problems of Constructive Natural Theology" was the subject of the second lecture.

Our knowledge lies in the midst of things. We may start in our inquiry from either end of the known line, as near as science can take us back towards the elements and origins of things, or as far as philosophy may lead us toward the ends of existence. Natural theology must go down and begin with the physicists. Its method is experimental. Its aim is to find what signs of meaning, if any, are to be observed on things in the course of evolution. It will ask of each successive fact in evolution, what is its sign? It will seek to follow the trail of meaning from mark to mark, and to discover towards what succesive developments point, and what their significance is, taken all together. A speculative extension of knowledge at either end, the scientific or religious, has probability only as it is an extension of the same line as that already known. A real analogy carries a known principle in the same direction further out into the unknown. Illustrations were given to show where science enables us to get the first positive clutch on something; and how, beginning with that, the theology of nature must seek to work out its problems of interpretation. Various successive signs of meaning are observed as one passes along the way of evolution from physics to biology, to genetic psychology, on to the fully developed personality. The "fitness of the environment" for life was dwelt upon as an antecedent course of evolution before the origin of the organic and its fitness to its environment. A caution was given against newspaper science; and theological students were urged to take up with studious thoroughness the problems of natural theology in the light of advancing science. Ministers may need sometimes to be reminded that biology as such has to do with living matter and not with an abstract conception of life. The fundamental question is not between mechanism and vitalism; but it is that of the full, final meaning of both the inorganic and the organic in the

continuity of evolution; the old Aristotelian distinction of form and matter, and the ultimate problem how form ever came to be in things.

"The Christ as Final Fact in Nature" was the subject of the third Lecture.

From whatever point in nature or history we start, if we follow the way through, we come out at length in full view of the supernal Christ-fact upon this earth. Nature itself leads to the consummate man. Personality, ours and his, is to be finally interpreted in the light of the Christ of nature, the Christ of history, and the Christ of experience. The modern question concerning the Christ is primarily one of dynamics—the dynamic of his mighty personality. The cosmic problem of a divine dynamic confronts natural theology when it asks of the Christ, "What workest Thou?" The lecturer then pursued the same method of inquiry in its approach to the Christ from the nature-side. He discussed the natural possibility of new influx of power at some point in a chosen line of natural descent; the physiological preparation of Jesus for his work; his personal presence and historical environment and his working as the Christ of experience. Jesus is himself the creator of the ideal Christ. Jesus is the potential Christ of history. He was potentially in his person all that he has kinetically become and is in the life of the world. The revelation of the nature of personal being in the mind and the will of Jesus was considered; especially the unmistakable sign of the meaning of personality which is lifted up in Jesus' will to live the eternal kind of life. The science of evolution is incomplete, should it fail to recognize the Christ-fact as reality to be accounted for in a final natural theology. It would require a long chapter in Natural Theology and a critical study of biology and genetic psychology to gather up the materials and appraise their evidential value for the interpretation of our life and destiny from the earliest known beginnings to the Christ; this is the task awaiting the new natural theology. At the end of all knowledge, pointing in the same direction into the unknown is—Immortality.

"Scientific Spirituality" was the subject of the fourth Lecture.

It was said that there is a scientific variety of spirituality which should be recognized and welcomed. It has been formed in the

environment of Christianity. It is to be differentiated from other types of spirituality such as pietism or transcendentalism. The scientific man can hardly be expected to sit still under unscientific preaching, and to know God. One mark of scientific spirituality is its devotion to the service of knowing truth. The sceptical and the mystical in us are not necessarily vital incompatibles. Some ways were suggested in which scientific spirituality may have its place and service among other recognized types of spiritual mindedness. It is well fitted to survive under modern conditions of thought. It may come to our aid when we need to regain a unifying sense of life. It proves useful in preventing other types of religious experience from falling into partialness and exclusiveness to their own hurt. Another service is to impart to religion a simpler naturalness. Again, the spirit of true science may teach our theologies humility. It brings also its own lesson of unworldliness. It affirms above any mere literary playing with realities that life is worth living as a noble venture for knowledge. Scientific spirituality may not be clothed outwardly with such familar religious habit as might be desired; but who among us shall say it is not worthy? And great may be its reward. Its presence among us may enhance our religious conception of the worth of life here and hereafter.

THE STATUS AND PROSPECTS OF ORGANIZED CHRISTIANITY IN THE UNITED STATES

THE Alumnus lecture this year was delivered by Rev. Howard A. Bridgman, who first dwelt upon the size and characteristics of American Christianity today. It presents a phenomenon as commanding and impressive as anything in the realm of industry or State craft. Nothing as many-sided and as significant and promising for the whole human race is found in Europe or Asia. Every third person in the United States is formerly allied with the Christian organization. Every fourth person is, by his own act of profession, a Protestant. These 36,000,000 professed Christians are found in more than 200,000 local groups and own,

in the aggregate, property worth at least a billion and a half dollars. About 170 religious bodies now claim their place within the comprehensive limits of American Christianity and their number is not decreasing. New England is the historical home of Congregationalism, though it is overshadowed in both Maine and Rhode Island by churches of the Baptist order, while the Roman Catholic population of these six New England states presses hard on that of the protestant churches combined. The strength of Presbyterianism is found in the middle and western states. The Baptists and Methodists practically divide the South between them. Lutheranism is much in evidence in the Northwest, while the Disciples are scattered chiefly throughout the interior and the far West. The Episcopal church is relatively weak in New England and as a rule its strength is in cities rather than in country towns.

Mr. Bridgman spoke at length on the points of similarity between the Mormons, the Christian Scientists and the Roman Catholics, along with their marked differences, and declared that in his judgment these three bodies are growing in strength and numbers.

The dominant theology he held to be that which starts with the revelation of God in Jesus Christ, and he saw no evidence that American Christianity as a whole is outgrowing the fundamental convictions of an evangelical faith. The various undertakings looking toward Christian Unity, including the latest project, starting with the Episcopal church, were reviewed and characterized.

The local church was the theme of a section of the lecture. Three types were characterized: (1) Those which are practicably negligible. (2) Those which are having a hard struggle but are doing good work. (3) The more prosperous churches.

Concerning the future, disclaiming the role of prophet, Mr. Bridgman made it clear that he expected to see the prevalence of four guiding principles.

1. A larger ecclesiastical unit, national and local.

2. The passing of the conception of a denomination as an end in itself and the dominance of the thought of a denomination as a tool or a means to an end. The rising generation, as well as thousands among the rank and file of church members are weary

of denominationalism conceived of as an unvarying mold for the Christian experience.

3. Closer and wiser supervision of local organizations. "I believe," said Mr. Bridgman, "with Dean Farrar, that the Bishopric is not of the 'esse' of the church but that it is a part of the 'bene esse'." A Bishop, elected by and subject to the recall of the churches who has no sympathy with the sacramentarian conception of the office, who considers himself a servant as well as a leader, can do much to unify and invigorate the church work of all bodies. The old war cry that served its purpose three centruies ago "A church without a Bishop and a State without a King" has lost its rallying force in this twentieth century. Woodrow the First has more power at Washington to-day than George the Fifth at Westminster. We cannot cherish the animosity and the prejudice which our fathers had reason to cherish against Bishops, when we note the number of broad-minded leaders among the Bishops of the Episcopal, the Methodist, and the United Brethren communions, toward the Bishops of their day. I am not particular about the name, but I believe that the church of the future will lay greater emphasis on the element of supervision.

4. A sharper differentiation between the work of the church and that of its by-products the college, the hospital, the settlement, the charitable society, and the better fulfillment on the part of the church, of its particular function.

MESSAGES FROM THE FACULTY

DURING the morning sessions of the Convocation, addresses were given by members of the Divinity School Faculty. A resumé of each lecture follows:

Dean Brown spoke on "The Higher Criticism and Preaching."

The very phrase "Higher Criticism" is irritating to certain minds. They think of the critic always as a fault-finder, not having learned that criticism means rather discrimination, evaluation, the separation of the finer excellencies from those less fine that appreciation may be the more intelligently bestowed.

The minister may ignore the higher criticism through ignorance or because he deems its work unimportant. He may oppose it either through prejudice or because having studied its method he is intelligently convinced that it is an error to be combatted. He may in the third place utilize it, not as affording the staple of his preaching, but as furnishing the intellectual background from which he studies and proclaims the truths of scripture.

The conclusions of the critic are not all final, the colors in the polychrome Bible indicating the varying threads of J, E, D and P woven into the texture of scripture are not all "fast," but the modern method of Bible study is here to stay.

Where the preacher utilizes the historical method of studying the Bible and the conclusions of the scholars which may be regarded as fairly established he can accomplish these three important ends. He can make that noble literature habitable for the modern mind. He can recover it as a mighty spiritual weapon in the hands of those who were on the point of throwing it away. He can by grounding them in truer views of the Bible save a great company of young men and maidens from that shipwreck of belief through which many of them pass and in which many of them are drowned when they enter college or issue forth into the world of hard facts.

Professor Bacon spoke of modern developments in the Science of New Testament Criticism and Exegesis. One of the two great advances of biblical science in our generation has been the addition of the 'higher' to the mere 'textual' criticism, throwing new light upon the date and authorship of the anonymous writings of the New Testament, such as the Gospels and some of the Epistles, confirming that of by far the greater and more important part of the remainder—meaning the principal Pauline Epistles—and giving us a more intelligible idea of the origin of the few, such as Revelation, First and Second Peter, James and Jude and the Pastoral Epistles which in whole or in part, directly or indirectly, with greater or less conviction it pronounces pseudonymous.

The first real advance in higher criticism comes with Baur, whom we ought to honor as the first great 'constructive' higher critic. He set quietly to work building with the results he considered achieved. What niche in the history of the church should

be filled by each fragment of its literature? Such was to his mind the great question. The literature had value not as literature, but as witness to the process of development wherein every devout mind must see the operation of the Spirit of God.

The great permanent outcome of the century of struggle over Scripture has been that criticism is seen to be subsidiary. It has no independent value. Where its subject matter is canonical the effort of criticism does not stop with the purest obtainable text, nor even with intelligent appreciation of the writings as works of art. As works of art some of them have no great claim upon our attention. They are products of the religious impulse, fossil chrysalises of a spirit that has undergone many transformations but never dies. We study them to understand the movement of that spirit, as witnesses of life, the life of God in man, of man in God, even the eternal life which was with the Father, and was manifested to us. Criticism has value in proportion as it reveals the history of the Spirit.

Exegesis has also grown in extent and content, and it too has grown by the Christian rule of greatness in proportion to service. In the old days of quasi-magical authority we applied our philological microscopes to each verse and clause as having dogmatic authority in themselves. To-day the telescope is as much in evidence as the microscope. Grammar and lexicography are by no means neglected. But after the text comes context. And context means an author's whole system of thought, root and branch and soil and atmosphere. It means contemporary ideas, conditions, institutions, usages. Like all kindred sciences of our time, exegesis has become historical. It rests upon history. It leads up to history. Criticism and exegesis are in the service of a greater knowledge, the knowledge of the life, the eternal life, of God in man, of man in God.

Professor Walker presented, as a message from the field of Church History, the thought that history is a tribunal to which appeal is always in order, and the court, the decisions of which are always possible of amendment or reversal in the light of fresh evidence. He illustrated his contention by the case of Nestorius. Pilloried as a heretic of the blackest dye since the Council of Ephesus in 431, and represented as having taught such a separa-

tion of the human and divine Christ as to involve two persons in our Lord, the recent discovery of his own statement of his position and his own view of the proceedings which led to his condemnation, have resulted in a profound modification of judgment regarding the justness of his condemnation. The recently published Treatise, or "Bazaar," of Heraclides, found not long ago in a Syriac version, proves to be Nestorius' own work, and shows that he was in reality an advocate of Christological opinions largely in accord with those which ultimately triumphed at Chalcedon and have since then been deemed "orthodox." The stigma borne for ages is therefore shown in his case to have been undeserved, and what has been effected by fresh evidence here is always possible in the court of history.

Professor Hocking said: During the past year, two European thinkers, Bergson and Eucken, have visited America. These men have much in common; and both have contributions of importance to the groundwork of religious thought. Both are numbered among the 'anti-intellectualists' in the sense that they doubt the power of analytical intelligence to reach the ultimate truths with which we are all concerned. On the other hand, both believe that religion is based upon knowledge, rather than upon feeling or upon the value-judgment. Both reject the suggestion that a pragmatic foundation for faith is sufficient; and both undertake to develop a positive metaphysics of experience.

To Bergson especially we owe a theory of the knowing process which restores the confidence of the common mind in its power to know reality directly, and indeed to possess the knowledge of *wholes*, not of fragments alone. The favorite illustration of this whole-knowledge is the knowledge of motion: analysis describes a motion in terms of the infinite number of points in the path traversed, but intuition perceives the same motion as an indivisible unity. In the same way, perception may extend to the knowledge of personal and social unities; perhaps to the knowledge of God himself. Bergson does not draw this final conclusion; he leaves it open. But the widespread attention given to his thought, and to that of Eucken, shows that men are ready for the constructive thinker in theology.

Professor Tweedy chose as his theme "The Minister and his

Hymnal." After commenting upon the ignorant, ineffective, irrevent use of hymns by which they are often robbed of all power and meaning in so-called "opening exercises," he considered the power of the words in proclaiming the message of the church. As examples he spoke of the vigorous and effective proselytizing by means of hymns wrought by the heretics in the early church; of Luther's chorals and the campaign by which the Catholic Church sought to counteract their effect; of the fruitfulness of hymns in the Wesleyan movement and in all great revivals, and of their importance for children as well as for adults in all our services to-day.

He then turned to the melodies, showing their power both to awaken and to express the fitting emotion, and thus to sink the words deep into men's minds and hearts. This was illustrated on the piano, selections from the oratorios and from our familiar hymns being analyzed and commented upon. The importance of having pianists and organists possessing not only adequate technique but genuine religious feeling was emphasized, and an illustration given of how by thoughtless playing the effect of an entire service could be spoiled.

The last point dealt with the unusued wealth of homiletical material in the lives of the great writers of hymns and of the great composers. Professor Tweedy outlined the stories of some familiar hymns, suggested books which should be in every pastor's study, enumerated some of the things in regard to hymns which every minister should know, and suggested ways by which hymns might be used most effectively.

Professor Bailey, speaking on Methods of Charity, said:

In cities of sufficient size to support a charity organization society it is advisable for the churches to report to the confidential index the names and addresses of the families in which they are interested. In this way the churches are enabled to learn whether other societies are helping their families and to avoid duplication. In this way it is possible to avoid the embarrassment of having the names of these persons upon the cards of the central office. On the confidential index is no record of the family in question. If some other relief giving society inquires at the office concerning one of these families, it is referred to the church visitor in charge

of that particular case. The only obligation resting upon the co-operating agencies is that no relief shall be given, except through the society or church which is responsible for the family in question. It is also possible for the churches to serve the charitable work of the city by providing friendly visitors for the central charitable organization.

In small towns it is well for the church to entrust its charitable work to a committee composed of representative men and women from its membership. In this way a committee can be formed which will contain persons who are experts upon the different lines of work required to make the church philanthropy a success.

Professor Sneath spoke on scholarly interest in religion. In an age of research and reflection, it is interesting to note how conspicuously religion figures in the science and philosophy of the time. It seems safe to say that never before in the history of religion has it been made the subject of such careful and extended historico-psychological investigation as during the last decade. History, biology, anthropology, comparative religions, and sociology have been drawn upon to aid the psychologist in determining and interpreting the facts of religious experience, each of them making a more or less substantial contribution to the ends aimed at. One of the most valuable results of this investigation is the tendency to confirm what for centuries believers in the reality of religion have contended for, viz: the essential religiosity of man—the fact that religion is native to the human soul. The confirmation of this belief might not be regarded as specially significant, were it not for the fact that suspicion had been cast upon it by much of the thought that developed in connection with the theory of biological evolution. Such thought was wont to regard religion as something grafted onto human nature instead of an essential part of human nature itself. The significance of this view of the naturalness of religion is great. In it lies the ultimate warrant of the minister's calling. Furthermore, it paves the way for a saner, rational interpretation of the facts of the religious consciousness. Again, it furnishes a foundation for a scientific religious pedagogy.

But interest in religion on the part of scholars during the last decade has manifested itself also in the domain of the philosophy

of religion. A prolific development of literature along these lines has taken place. Even in theological circles, there seems to be a transfer of interest from Dogmatics to philosophy of religion. On the whole the results of this scholarly interest emphasize the spiritual in nature and life. The purely mechanical explanation of things and life has been found inadequate by many engaged in this field of inquiry, while due respect is paid to the legitimate claims of physical science. With many God's immanence in nature and in the mind of man is a precious and priceless conclusion.

A third form of interest in religion during the last ten years has manifested itself in the world of religious education. The religious world has gradually awakened to a practical realization of the fact that law obtains in the moral and religious realms as well as in nature, and this is bound to have far-reaching consequences in the field of religious education. Curriculæ are being organized in the light of the interests belonging to each period of the individual's unfolding. In these interests biology and anthropology with their recapitulatory theory that the history of the race is largely epitomized in the history of the child, have been of service. Genetic psychology and experimental pedagogy have made their contribution to this important subject. We are proceeding much more intelligently in our efforts to solve the problem of how to train a child in the way he should go. We are trying to determine scientifically the religious subject matter that belongs to the children of the respective school grades and the best method of teaching it. We deal with the adolescent in a similar manner. This application of new methods in this department cannot fail to be productive of splendid results.

Professor Macintosh spoke on the next step in Systematic Theology.

The next step forward in Systematic Theology will be, or at least ought to be, the making of the method of theology thoroughly scientific. This is indicated by the history—especially the recent history—of theological method. The old traditionalistic method of deduction from proof texts with its appeal for certainty to external authority, has long since been recognized as inadequate. Much the same thing might be said of the rationalistic

method of speculative theology. It allows freedom, but its religious content is impoverished, and its demonstrative certainty, illusory. The most progressive theology of the nineteenth century has been the theology of the religious consciousness, of which Schleiermacher and the Ritschlian school have been the chief exponents. An interesting controversy among German theologians, is the debate between the older Ritschlians and the religio-historical school, as led by Troeltsch. The former undertake to base theological construction exclusively upon the religious consciousness which finds the revelation of God in and through the historic Jesus alone, while the newer school would recognize the revelation-value of the history of religion generally. Pragmatism in theology, in its more critical form, offers a criterion which ought to be acceptable to both these parties. But current pragmatism is itself open to criticism from the standpoint of scientific method. All inductive science is pragmatic, but not all pragmatism is scientific. If it is to become scientific, pragmatic theology must be able to point to a religious experience in which its religious hypotheses are adequately verified.

This seems to be provided for in a contemporary movement which is at the same time an additional indication pointing in the same general direction as the one to which we have referred. This is the new realism, and especially the new mysticism, which may be regarded as the new realism in religion. Here an intuitive awareness of independent reality is claimed, whether it be of objects in general, or of the religious object in particular. This new intuitionism, however tends to lapse into dogmatism. It needs to be combined with a critical pragmatism, which would correct its dogmatism, while pragmatism would receive at the same time its needed basis of verification. Scientific method consists in the proper coördination of intuitionism and pragmatism.

Further indications of the way in which data for a scientific theology may be gathered come from the new vitalism, especially when applied, as it is by Eucken, to the "Spiritual Life" which manifests itself in the being of man. There are suggestions here —especially if religious realism be accepted—of the possibility of a scientific observation of the characteristic activities of God, the Holy Spirit, in the religious experiences of men—a possibility which opens up the way for the formulation of empirical

theological laws. And then, once given empirical theological laws —since we know what any reality is by observing what it does— the construction of a scientific theological theory, an empirical doctrine of God, will be seen to be not beyond the range of possible human achievement.

This then would seem to be the next step to be taken in systematic theology—the making of theology for the first time an empirical science.

Professor Porter spoke on The Spiritual Interpretation of the Bible.

What new ways does historical criticism open, and what old ways does it leave open, by which religious values can be found in the Bible? The two most used old ways are literalism and allegorism. In Christ's time the Palestinian rabbis were chiefly literalists, the scholars of Greek speaking Judaism chiefly allegorists. The rabbis regarded the Bible as the objectively revealed will of God to be exactly accepted and obeyed. Philo used the Pentateuchal stories and ritual as symbols of the soul's nature and of its ascent from sense to the spiritual world. Two differences distinguish these ways. 1. The literalist regards the Bible as authority, and, since the Bible is varied and in part obscure, he needs and creates a further authority, tradition, and the church, its officers or dogmas as the keeper of tradition, by which the indispensable task of selection and interpretation is done. The allegorist is free from authority. Inspiration is his word both for the nature of the book and for the condition on which its meaning can be found. No selection is needed, for every word has divine meanings, and these are inexhaustible. 2. The literalist seeks and finds in the Bible what is nowhere else to be found, facts and truths unique and miraculous. The allegorist seeks and finds universal truths and duties. The literalist is apt to look for miracle even in the human and natural; the allegorist inclines to find the spiritual even in the miraculous.

Christians kept the Jewish Bible, but found Christ in it. They did not adopt literalism, for they rejected large parts of the law. Paul knew that taken literally the Old Testament is the book of Judaism. Only in a spiritual sense is it Christian. Yet Christ was sought literally in prophetic prediction, as well as allegorically

in law and story. Jesus had found himself in the Pentateuch in the laws of love to God and man, and in prophecy in the promise of redemption for the oppressed. Paul found him there in the fact that the religion of grace and faith preceded that of law and reward. This is neither literalism nor allegorism. When the New Testament was added to the old, the view was natural that the Old Testament should be taken spiritually as meaning Christ, but that the New Testament contained him in its letter.

Now modern historical study is the effort to understand the ancient writer's own meaning and to recover the facts as they actually were. It is therefore literalism and not allegorism; but it is a new literalism, because it does not recognize authority, and does not assume that the Bible is different in kind from other books. This method is acceptable to many in its application to the Old Testament, where Christians are accustomed to a certain freedom from the letter. Historical study finds a religious development of Israel which really leads toward Christ, and great religious personalities who really prepare the way for him, and so supplies a rational method of solving the old problem of finding Christ in the Old Testament. But in the case of the New Testament the new literalism has to contend against an old literalism and the deep rooted traditions and the assumption of authority that go with it. There are two types of literalism which historical criticism challenges: the conviction that Paul is to be taken literally, and that his meaning is rightly stated in the traditional dogmas; and the conviction that we should leave Paul and reshape our Christianity according to the literal teaching of Jesus.

1. Against the first, historical criticism objects: (a) That many of the things thus selected from Paul were derived by him from outside sources, Jewish or Greek, and belong to the adjustment of Christianity to that age, rather than to its permanent essence; and that Paul would prefer to have us do what he did, make our own adjustment in terms of our own age, rather than accept and impose his terms as binding; would prefer, that is, that we follow him in spirit rather than in letter. (b) That there are other things in Paul that we could well take more literally than we do, things ethical and spiritual of such a sort that to take them literally is to take them spiritually. 2. But historical crit-

icism is opposed also to a literal return to the words of Jesus. (a) Because in him also there are things Jewish as well as human, things of his time as well as of all time. (b) Because of the difficulty of determining with certainty what his literal teachings were. (c) Because his words do not bear literal and external use. They are seeds and must germinate and grow. They are spirit and life. No return to Jesus is possible or desirable which is not essentially spiritual.

The new literalism, then, does not exclude, but opens the way for, a new spiritual interpretation of the New Testament, that is a new finding of God in and through the book. This should mean at least three things: that we learn, 1. from Jesus to see God in common things and in common people; 2. from Peter and Paul and John, to see God in Jesus Christ; 3. especially from Paul, to see God in our own souls, for there is surely a way of our own in which we can appropriate Paul's experience of a life in Christ, the life of Christ the Spirit in us.

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The recent Convocation held by the Divinity School must certainly be esteemed one of the most successful of its gathering for inspiration, information and discussion. The Lyman Beecher and the Nathaniel W. Taylor lectures were both eminently worthy of the high repute of these foundations. The formal opening of the Day Missions Library not only worthily presented its notable enlargement in the equipment of the school but was the occasion of a statesmanlike address on the world-wide missionary outlook, by a master of his theme. The discussion of practical ministerial problems which filled the mornings were vigorous, good-tempered and illuminating, bringing to attention the points of view of Baptists, Congregationalists, Episcopalians and Methodists, all united in loyalty to a common Master. The Alumnus lecture was an informing and uplifting survey of the united religious forces of the country. Altogether the convocation was an occasion at which it was good to be present. present.

One suggestion may be hazarded as to the future arrangement of the program, which may be an improvement in an otherwise excellent ordering. As now adjusted, the Lyman Beecher and Nathaniel W. Taylor lectures both come at the afternoon sessions. By the nature of their themes, the Nathaniel W. Taylor lectures are necessarily the more

scholastic, and it seems unfortunate that they should come so late in the day. Would it not be better if they could be put in the morning and the two courses of lectures thus receive more equal justice than the present arrangement would seem to make possible? We understand that such a re-arrangement is under consideration.

The Connecticut Alumni at their annual meeting voted to take the initiative in seeking to interest all the alumni of the Divinity School in the establishment of an Alumni Endowment Fund. There are 980 living graduates of the School. If each one could undertake to give or raise the sum of $100 it would result in almost $100,000 which would endow an additional chair. It was believed that as an expression of appreciation for the benefits received from the School a large percentage of the graduates would be willing to co-operate in this undertaking.

It would also indicate to large givers that the graduates themselves were interested in the proposed development of the great School of Religion at Yale and were ready to co-operate financially in that undertaking. It is believed by the Treasurer and Secretary of the University that such a movement on the part of the alumni would contribute greatly to the securing of substantial gifts for endowment.

The number of Connecticut alumni present was not large but the following twelve men agreed to be responsible each one for $100: H. B. Kirkland, W. W. Leete, H. O. Hannum, H. C. Meserve, S. M. Cathcart, W. G. Lathrop, S. R. Post, W. R. Stewart, H. H. Benedict, B. W. Bacon, F. B. Harrison and C. S. Bodwell.

The money can be paid any time within three years. It is not expected that those who pledge will approach large givers for the small amount but will secure the $100 in their own parishes or among their own immediate friends.

The following committee was appointed to co-operate with Dean Brown in the furtherance of this plan: Robert E. Brown of Waterbury, chairman; W. S. Beard of Willimantic, O. E. Maurer of New Haven, J. W. Bixler of New London and E. F. McGregor of Norwalk.

We trust that the alumni everywhere will respond to this movement initiated by the Connecticut Association. Pledges may be sent to the chairman of the committee, R. E. Brown, 22 Holmes Avenue, Waterbury, Conn., or to Dean Brown at Yale.

THE NEW CATALOGUE

One of the most important changes in the catalogue which has just come from the press is the very considerable enlargement of the Course in Missions. In addition to the work of Professor Beach, Mr. T. H. P. Sailer, Ph.D., of New York, will give a course of ten

lectures during the first semester on Educational Missions. Dr. Sailer is the head of the missionary education movement and Secretary of the Sub-Continuation Committee on Education of the Edinburgh conference. Dr. J. H. Wyckoff of India will give a course of ten lectures during the second semester on Apologetics from the Missionary Viewpoint. Dr. Wyckoff is a man of large experience in southern India and has a first-hand knowledge of Mohammedanism, Buddhism, and Hinduism. Another course on Missionary Administration and Fields will be given by Secretaries of five of the leading American Societies, presenting the administrative policy of their Boards, with special emphasis on the home propaganda, as a part of the work of the Home Base. These secretaries are: Secretary A. W. Halsey, D.D., of the Presbyterian Board, New York; Secretary Fred P. Haggard, D.D., of the Baptist Board, Boston; Secretary J. L. Barton, D.D., of the American Board, Boston; President A. McLean, D.D., of the Disciples Board, Cincinnati; Secretary W. H. Oldham, D.D., of the Methodist Board, New York.

The semester system is to be introduced throughout the University so that the terms will be divided about the first week in February. The vacations will come about the usual time.

There is to be a shift in the work of Professor Walker and Professor Bacon. The course in Church History now given to Middlers will be given to Juniors next year, and that given to the Seniors to the Middlers, and the course on the History of Christian Doctrine to the Seniors. The Middlers and Juniors will meet together next year in the first course of Church History, and the Middlers and the Seniors the next year.

Professor Bacon's courses on the Synoptics and Pauline Epistles will be Middle Year Courses. The Junior year courses under Professor Bacon in the New Testament, and Professor Dahl in the Old Testament History and Literature, are designed to give larger familiarity with the Old and New Testaments than is at present possible.

SCHOOL NOTES

Professors Porter and Macintosh attended a meeting of the Theological Society held in New York, under the auspices of Union Seminary during the Easter recess. Twenty-eight members were present from fourteen Eastern theological seminaries. The general topic of discussion was, "What is the Christian religion?" Professor Porter presented a paper. Professor Macintosh is secretary of the society.

At the regular chapel exercises, Friday, March 28, Rev. R. L. Breed, assistant secretary of the Congregational Home Missionary Society, spoke of the work of the society in Oregon, Colorado and other Western states. He discussed briefly the conditions in those states and told of the great

need and opportunity for religious work. The primary object of Rev. Breed's visit to Yale was to enlist men for the work during the summer in the West.

The meetings of the Stevens Theological Club have aroused unusual interest this year. The plan of work which has been regularly carried out since October under the direction of Professor Macintosh varies quite widely from the precedent of previous years. The membership of the club is divided into five groups of five men each. These groups in their turn, take charge of the meetings, held every other Friday evening, and each member of the group reads a short paper on a particular phase of the subject at hand. In the hour or more that follows ample opportunity is afforded for general discussion which is invariably lively and quite helpful in the chance it gives for the expression and formulation of scattered ideas. The following subjects have been dealt with so far this year: "Religious Authority," "Revelation," "Freedom of the Will," "Immortality," "The Person of Christ." "How Does Christ Save Us," "Sin and Salvation" and "Providence and Prayer."

The judges have selected the following men to compete for the Dean's Prize: Martin, Mould, W. E. Sawyer, and Tate.

The Anniversary speakers this year will be: Burkhardt, Mould, Stifler, and Tompkins.

The following men have been chosen by the Senior Class to enter the contest for the Mersick Sermonic Prize: Baker, Burkhardt, Martin, Mould, H. A. Sawyer, and Tuttle.

ALUMNI NOTES

1875—President E. D. Eaton of Beloit College has recently published a hymnal for colleges.

Ex-1876—Rev. George W. Clark of Canterbury, Conn., accepts a call to Harwich, Mass.

1880—Rev. W. W. Leete has resigned from Dwight Place Church, New Haven, Conn., to accept the New England Secretaryship of the Congregational Church Building Society.

1883—Rev. Daniel Miles Lewis died at his home in Lathrop, Mo.

1885—Rev. Charles R. Bruce, Sanborn, N. D., goes to Valley City, N. D. Rev. E. H. Burt of Ivoryton, Conn., has become pastor of the First Congregational Church, Torrington, Conn.

1886—Rev. George H. Perry has changed from Grafton, Vermont, to Albany, N. Y.

1892—Rev. Samuel H. Woodrow, First Congregational Church, Washington, D. C., has been called to Pilgrim Church, St. Louis, Mo.

1895—Rev. Raymond C. Brooks of Walla Walla, Wash., has accepted a call to Pacific Theological Seminary.

1897—Rev. George E. Ladd of Longmont, Colo., has been obliged to withdraw his acceptance of the call to Buena Vista on account of the death of his father. He will make his home at West Woodstock, Vt.

Ex-1900—Rev. Richard Peters has been called from the Third Congregational Church, Chicopee, Mass., to Hopedale in the same state.

1901—Rev. P. H. Ralph has been called to Pilgrim Church, Bakersfield, Cal.
Rev. F. J. Blanchard of East Orange, N. J., has been elected President of the City School Board by a unanimous vote of his colleagues.

1902—Rev. Carl Stackman has been installed as pastor of the Franklin Street Congregational Church, Somerville, Mass.

1903—Rev. Raymond G. Clapp of Stafford Springs, Conn., has been called to the First Trinitarian Church, Lowell, Mass.

1904—Rev. R. E. Brown of the Second Congregational Church, Waterbury, has been voted an increase of salary from $3,600 to $4,000.
Rev. R. W. Roundy has accepted a call from Wethersfield Avenue Congregational Church, Hartford, Conn., to Keene, N. H.

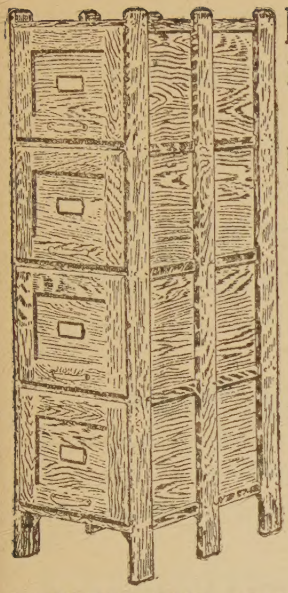
1906—Rev. Donald J. Cowling, President of Carleton College, has left for Europe, where he will spend the summer.
Rev. Edward Evans, Jr., died in Grand Island, Neb., September 15, 1912.

1909—Rev. E. E. Burtner has accepted a call from Missoula, Mont., to Pilgrim Church, Spokane, Wash.
Rev. W. Irving Maurer of Plymouth Church, Utica, N. Y., has accepted a call to Northampton, Mass.

Ex-1911—Rev. Theodore R. Faville of Greenwich, Conn., goes to Kenosha, Wis.

1911—Rev. H. M. Kingsley has gone from Newport, R. I., to Bridgeport, Conn.
Rev. Ernest C. Webb has returned from New Haven to his home state of Missouri and is now pastor of the Cleveland Avenue M. E. Church of Kansas City.

1912—Rev. D. S. Robinson, having returned from his studies in Germany, has been called to the Centralia, Ill., Christian Church.
Rev. Charles McLean Warren of Japan, having spent some time in Hyuga, whose delightful climate contributed to the recovery of his small son, Dana Thurston Warren, has returned to his work in Totorri.



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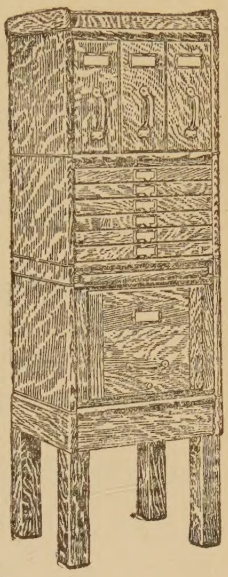

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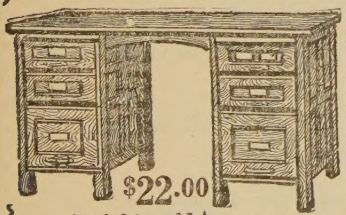

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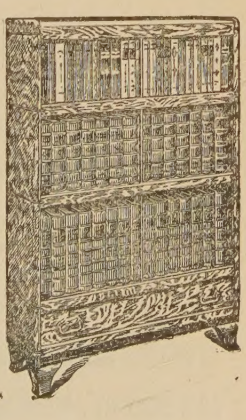

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